

# The Mirror

OF

LITERATURE, AMUSEMENT, AND INSTRUCTION.

No. CLXIX.]

SATURDAY, NOVEMBER 19, 1825.

[PRICE 2d.]

## The Cambrian Vase.



VASES which are of undoubted and almost untraceable antiquity were known to the Egyptians and the Greeks; and Daston says, the Etruscan or Greek vases found in Italy were, in fact, Egyptian vases. Mr. Dodwell, however, in his *Greece*, says, the Etruscan have no resemblance to those of Greece, the graphic and polychromick kinds of the latter nation are the scarcest. By the former are meant those upon which the figures are mere outlines. The black and dark red are the most ancient. The polychromick are composed of all the different colours which the subjects require; and these are the scarcest and most valuable of all.

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Formerly they were made of clay, the first material in all nations, as pottery was consequently the most ancient of all the arts. In the Egyptian vases the pericarpia or seed vessels of plants seem to have suggested the patterns, and leaves and flowers the ornaments; the fine handles were often formed of parts of animals.

Of late years vases have been made of the precious metals, and given as prizes to be contended for, or as marks of respect and esteem. Of the former class was the gold cup given by the stewards at the last Doncaster races, an engraving of which has already appeared in No. CLXIII. of the MIRROR.

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The Cambrian vase, of which we now give a correct and spirited engraving, from the original design and models, is a splendid and beautiful piece of plate which has just been executed with great taste by Lewis and Alston, of Bishopsgate-street, as a present from the clergy and laity of the archdeaconry of Carmarthen to Dr. Burgess, late bishop of St. David's, but recently translated to the See of Salisbury.

The design of the Cambrian vase is of the ancient Druid order, emblematical of the Principality of Wales; its decorations which are national and appropriate throughout, are introduced with great taste and effect; the rich scroll water-lily handles terminate majestically with Druid's heads, and the light spiral outline contrasts admirably with the central shape, and the delicacy, yet boldness of the embellishments. The body of the vase is handsomely chased in relief, representing the palm and olive, encircling the inscription on one side, and the arms on the other, exquisitely engraved; above which rises a rich chastely executed oak band, and on the margin a massive water-lily border.

The cover of the vase is surmounted with a mitre and cushion. The whole is supported by a triangular pedestal, on which is chased three oak trees, and in the compartments are three beautifully modelled bards reclining on their harps, the whole being richly chased white and burnished. The weight of the vase is three hundred and forty-five ounces; it is two feet high, and will hold ten quarts. The following is a copy of the inscription:—

“To the Right Reverend THOMAS BURGESS,

D. D., F. R. S., F. A. S., and P. R. S. L.  
Late Lord Bishop of St. David's, now  
Lord Bishop of Salisbury,

THIS PIECE OF PLATE

Is presented by the Clergy and Laity of  
the Archdeaconry of Carmarthen, and  
others

In testimony of their admiration and gratitude for his Lordship's important services and strenuous exertions in improving the state and condition of the Diocese of St. David's during the long period of twenty-two years that his Lordship presided over the See.

AUGUST, 1825.”

The drinking horn of Owen is celebrated as

“The drink of heroes, form'd to hold  
With art enrich'd and lid of gold;”

but notwithstanding the honours the

bards have conferred on the convivial vessel, we are confident that in richness of design and beauty of workmanship the Cambrian vase far surpasses it. King Owen's cup is celebrated in song as one

“Whose fame on record shall be found,  
So long as horns and mead go round.”

And the present vase will, we have no doubt, record as lastingly the name of the distinguished prelate whose virtues it is intended to commemorate; and long continue an honourable and much prized heir-loom in the family. In the present and preceding number of the MIRROR we have given a detailed memoir of the present bishop of Salisbury, which with the engraving of the cup will form an interesting memorial for the friends of his lordship, and the admirers of his talents.

### SONG

*Translated from the Italian of “Carn mento dell' amore,” sung by Signor Veltuti, in the celebrated Opera of “Il Crociato in Egitto.”*

By Miss C. M. T.—N.  
(For the Mirror.)

FLEED of affection! dear, dear, hand,  
To kiss thee thus what joy I prove;  
Nought now I hope, nought more demand  
Than this reward from thee—from love.

While reigns thy sire ‘neath laurel shade  
And in his people's hearts—to thee  
My sacred vows of faith are paid,  
My candour—my fidelity.

Ah! ‘tis not fame that can be dear,  
Or triumph welcome to my breast;  
Unless thy soothing smile is near—  
Unless by thy affection blest.

### THE KING AND THE PEOPLE.—A SONG.

(For the Mirror.)

WHEN the sun star of Liberty burst upon day,  
And ages of tyranny mould'ring away;  
To fix it for ever, great Albion made known  
The lineage of Brunswick, were call'd to the throne.

Britannia then eager her joy to evince,  
Bade fame sound the birth of a Briton-born prince,  
‘Twas done:—and the ocean-queen made a decree,

That his name should be lauded by land and by sea,  
And the toast shall be England,  
The toast shall be England,

The king and the people!

‘Twas given—and Briton's proud flag once unfurl'd,  
Her commerce and glory branch'd over the world!

From climate to climate her splendour arose,  
And shew'd her in power the dread of her foes  
And long mighty England thy navy shall ride  
Unrival'd in conquest, refulgent in pride!

And while British seamen their laurels display,  
What nation or power can tear them away?

And the toast shall be England,  
The toast shall be England;  
The king and the people!

Unw'd and unshaken in valour or worth,  
To a long race of heroes shall England give  
birth!

And while British records their actions impart,  
Their fame like a *Nelson's*, shall live in each  
heart!

Blest sea-begirt island, thy ships like a charm,  
Our shield and protect love and beauty from  
harm!

And while thy proud bulwarks unmatch'd rule  
the sea

Thy Britons shall triumph united and free!

And the toast shall be England,  
The toast shall be England,  
The king and the people!

UTOPIA.

## ON THE COLOURING OF RUM, &c.

(To the Editor of the Mirror.)

SIR,—Your correspondent *Pasche* is, perhaps, unaware of the circumstance, that although vast quantities of rum are imported in its original pellucid state, yet a still larger proportion arrives coloured, or rather discoloured, and that by the puncheons in which it is brought to England.

To those of your readers who may be unacquainted with "the art and mystery" of coopers, it is right to explain, that during the progress of forming a cask, a fire is always kindled in a certain grating, kept for the purpose, and the cask set over it; this is done to render the staves pliable, and is indispensable to their fitting tight. Now it sometimes happens that the flame scorches the cask, and from this accidental charring arises the discolouration; the spirit (being considerably stronger than what is allowed to be sold in England) acting on and dissolving the colouring matter. The charring being entirely accidental, is the reason why the contents of some puncheons on importation are strongly coloured, others paler, and the rest colourless, from the cask being more or less charred, or escaping the action of the flame altogether. To render the spirit uniform, and consequently more agreeable to the consumer, it is afterwards coloured to a certain depth with burnt sugar and other matters. It is to the same cause that brandy owes its colour, all spirits being originally destitute of colour.

Ancient spirits differ but little from each other, being all mixtures of alcohol (or pure spirit), water, and a little essential oil, or resin, which gives them their cha-

racteristic flavour, and the quantity and nature of which constitute their sole difference, although each has a peculiarity of action; thus brandy, which is distilled from wine, is simply *cordial and stomachic*; rum from the sugar-cane, *heating and sudorific*; gin, Hollands, and whiskey, from malt, juniper berries, &c., *diuretic*; and arrack from rice, *sipho, heating, and narcotic*, and ill adapted to European constitutions. Any of them, however, taken in moderation, and properly diluted, increase the general excitement, communicate additional energy to the muscular fibres, strengthen the stomach, and exhilarate the mind. As an article, however, of daily or dical use, particularly if taken in immoderate doses, or long continued, ardent spirits, besides being the source of much moral evil, and debasing the human character nearly to a level with that of brutes, are the occasion of many diseases.

CLAVIS.

## THE FIFTH OF NOVEMBER AT LINCOLN.

(For the Mirror.)

IN no place that I ever witnessed or heard of is the anniversary of the ever memorable fifth of November, commonly called *Guy Faux day*, or *Gunpowder Plot*, so rigorously adhered to, and celebrated with such spirit, and, in many instances, with such animosity, as in the ancient city of Lincoln.

For at least a fortnight before the day of celebration, squibs and crackers, and not unfrequently pistols, are heard in all parts of the town from six to nine in the evening, much to the dismay of the peaceful inhabitants. Previous to the last two years the disgraceful and brutal practice of bull-baiting used to be a characteristic of joy (or rather of a brutal and inhuman disposition) on this eventful day; but this is now, it is hoped, totally abolished, though not out of humanity, which ought to have dictated it, but from the inability to procure money to purchase an animal to torment for the sport. The bull was purchased by subscription; but two or three of the principal contributors having been appointed to public offices, shame now deters them from subscribing to such a disgraceful purpose.

At least ten days before the memorable fifth of November, *Guy Faux* is exhibited through the respective parishes, every parish having one, which is generally an effigy of some person who has been guilty of an unworthy action. On the evening of the fourth, the *Guys* are suspended across the main street of the

city in every parish, from two opposite chimneys, and remain until the fifth, when large fires are made under them, by which they are burnt down. At two o'clock in the morning the sport begins, when every inhabitant is awakened from sleep by shouts and halloos, discharging of guns, pistols, and fireworks, and blowing of horns. This is continued more or less during the whole day; at the same time active preparations are going on for the bon-fire. About six o'clock all the shops are closed for their own safety, and the grand gala commences. So many large fires at so short a distance from each other, present a most alarming spectacle; fire-works are flying in all directions; mischief is planning in every corner; squibs and crackers are thrown amidst groups of spectators; females running and screaming, with serpents at their heels, as a punishment for their imprudence; and all seems like confused warfare. The towering sky-rockets have a splendid appearance at a distance, which are not unfrequent. And to crown the whole, Mr. Bedford, an ingenious citizen, plays some truly admirable devices, which greatly enlivens the scene. About nine the fires are nearly consumed, and the fire-works almost exhausted; at ten all bustle and confusion is hushed into the most profound silence. Thus the fifth of November begins, continues, and ends at Lincoln, equalled, perhaps, by no place in the kingdom.

R. H. D.

## LEAVES FROM A JOURNAL.

No. IV.

(For the Mirror.)

## AWKWARD JOKES.

LAST year a criminal just about to suffer under the hands of the immortal Jack Ketch, gave an extraordinary instance of *sang froid*. "You seem to have caught cold, Mr. Ketch," observed he. "No I hav'n't, not yet," responded the finisher of the law, "if I had, I'd soon hang him up, as I now do you," at the same time adjusting the noose under the left ear of the unfortunate punster.

## ECCENTRICITY.

In a second-hand book shop in Beech-street, Barbican, kept by a Mr. Simmons, a book entitled, "The Confutation of Atheism," is exposed for sale, with this title on the outside (the first leaf being absent without leave) "A good book for Atheist—sprice only nine-pence."

## ABSENCE OF MIND.

PERHAPS there are few more extraordinary instances of absence of mind than the following, which is related of an opulent banker in Bourdeaux, by the inhabitants of the town, but has not yet, as far as I know, appeared in print. He was inquiring of one of his clerks, named Richard, as to the occupations of his numerous dependants, "Where is De la Motte?"—"In the counting-house, Monsieur."—"And Cadeau?"—"Assisting him, Monsieur."—"And that little scoundrel, Richard, you haven't said a word of him, where does he hide himself; I haven't seen him for a long time?" A burst of irrepressible laughter recalled him to the right use of his senses, and he was considerably surprised to find "the little scoundrel, Richard," standing before him.

## EXTRAORDINARY FAREWELL SERMON.

THE following equally extraordinary and affecting story, was related to me some years ago, and I therefore hope the pardon of my readers if I err in a few unimportant particulars. I do not think it has ever appeared in print before:—

The Rev. Henry Peckham, a Methodist preacher of some note, stepped into a dissecting room, and touched one of the dead bodies, one day, forgetting that he had just before accidentally cut his finger. He became infected, and the doctors who were called in pronounced the accident fatal; at that time service was performed at the Tabernacle, or at Tottenham-court road chapel, I forget which, on Friday evenings. Conscious of his approaching death, he ascended the pulpit, and preached a sermon so affecting as to draw tears from many of his audience, and at the conclusion, added, it was his farewell sermon, "not like the ordinary farewell sermons of the world," he said, "but one more impressive from the circumstances, than has ever been preached before. My hearers shall long bear it in mind, when this frail earth is mouldering in its kindred dust." The congregation were unable to conjecture his meaning, but what was their surprise when on the Sunday a strange preacher ascended the pulpit and informed them that their pious minister had breathed his last the preceding evening.

## TALLEYRAND.

In one of the decrees of the National Convention against the Christian religion, wonder was expressed that it should have continued so long, "I warrant," observed Talleyrand to a friend, "that their

freethinking tenets will never excite surprise on the same account.

#### GUILLOTINE CHIT CHAT.

LOMBARD de Langrea, in his *Memoires Anecdotiques pour servir a l'Histoire de la Revolution Francoise*, relates the following anecdote:—As the victims at one time by the guillotine were seldom below seventy, the sack used to receive their heads was ample and capacious. When Danton was executed, he entered into a conversation with Hérault de Schelles, at the bottom of the scaffold, whilst the victims were summoned to mount one by one. Those two remained the last, but at length the executioner called out to Hérault. They approached each other to embrace, but the finisher of the law prevented them: "*Va, cruel!*" said Danton, "*nos têtes se rechercheront dans le sac.*" "Go, cruel fellow! our heads will find one another in the sack."

#### THE MONARCH AND THE SPIDER.

PETER the Great, Czar of Russia, had a mortal aversion to water and to spiders. He conquered the former, but to the latest hour of his life he could not bear the sight of one of the Arachnean insects. Of this a curious anecdote is related: In one of his journeys he graciously entered the cottage of an obsequious peasant, to procure refreshments, but before he sat down he cast his eyes around the room, and asked if the house was infested by spiders? "Oh, no," said the master of the domicile, "I have your Majesty's own aversion for the ugly rascals, and the only one that ever ventured here I've nailed up to the ceiling, as a warning to all others." The Czar involuntarily looked up, and there sure enough was the odious reptile impaled in *terrorem*. Overcome with aversion and anger, he laid the boor sprawling on the ground by a well applied box on the ear, for his injudicious speech, and rushed out of the cottage

\* Sans beer, sans bread, sans cheese, sans everything.\*

#### THE LEARNED HORSE.

TOSTY, the Sapient Pig, is by no means the most sagacious animal that has ever astonished the good citizens of London. In the reign of Queen Elizabeth, a man named Bankes got a great deal of money by showing about his horse, which, Sir Kenelm Digby says, in the thirty-seventh chapter of his Treatise "*Of Bodies*," "would restore a glove to the due owner, after his master had whispered that man's name in his ear," and "would tell the just number of pence in any piece of silver coyn, barely showed him

by his master." When the attractions of this extraordinary steed began somewhat to subside, Bankes took it to France, but there the priests stirred up the populace to tear him and his horse in pieces, as wizards. Bankes shamed them of their rash conclusions, and proved to the contrary, by making the horse bow at the sign of the cross, which it was thought a wizard was prevented from doing by his infernal contract with his Satanic Majesty. He then proceeded to Rome, but there both he and his steed were actually burnt, on the exploded supposition of magic.

#### HUMANE PLEASANTRY.

IT is from the chivalrous pages of old Froissart, the warlike canon, that we cull the following anecdote:—A knight of the household of the Count de Foix, when the great hall fire was in lack of fuel, proceeded to the court-yard in search of some, and there encountered a jack-ass, loaded with panniers of good dry wood. This new Sampson caught him up in his arms, carried him to the chimney, and threw him into the fire, heels uppermost. "A humane pleasantry," says Sir Walter Scott, "much applauded by the Count, and all his spectators." Alas! that some prototype of the Member for Galway was not amongst them, to hurl the knight after the jackass.

#### THE PILOT—A TALE OF THE SEA.

WHEN Sir Francis Drake took that rich Spanish galleon the *Cacafogo*, or Spitfire, he removed all its countless loads of wealth ashore; and whilst he did so, the Spanish pilot called out to him, "We will change names for our ships—call yours the *Cacafogo*, and ours the *Cacaplata*;" or in plain English, "call yours the Spitfire, and ours the Spitalver."

EVERARD ENDLESS.

#### Origins and Inventions.

(For the Mirror.)

— No. IX.

#### EARLY BOOKS.

SEVERAL sorts of materials were used formerly in making records; plates of lead and copper, the barks of trees, bricks, stone, and wood were the first materials employed to engrave such things upon, as men were willing to have transmitted to posterity. Josephus speaks of two columns, the one of stone, the other of brick, on which the children of Seth wrote their inventions and astronomical discoveries. Porphyrius makes mention of

some pillars, preserved in Crete, on which the ceremonies, practised by the Corybantes in their sacrifices, were recorded. Hesiod's works were originally written upon tables of lead, and deposited in the temple of the Muses, in Boeotia. The ten commandments delivered to Moses were written upon stone; and Solon's laws upon wooden planks. Tables of wood, box, and ivory were common among the ancients; when of wood, they were frequently covered with wax, that people might write on them with more ease, or blot out what they had written. The leaves of the palm-tree were afterwards used instead of wooden planks, and the finest and thinnest part of the bark of such trees as the lime, the ash, the maple, and the elm; from hence comes the word *liber*, which signifies the inner bark of the trees; and as those barks were rolled up, in order to be removed with greater ease, these rolls were called *volumen*, a volume; a name afterwards given to the like rolls of paper or parchment.\* Thus we find books were first written on stones, witness the Decalogue given to Moses; then on the parts of plants, as leaves chiefly of the palm-tree; the rind and barks, especially of the tilia, or phillyrea, and the Egyptian papyrus. By degrees wax, then leather, were introduced, especially the skins of goats and sheep, of which at length parchment was prepared; then lead came into use; also linen, silk, horn, and, lastly, paper itself. The first books were in the form of blocks and tables; but as flexible matter came to be wrote on, they found it more convenient to make their books in the form of rolls; these were composed of several sheets, fastened to each other, and rolled upon a stick, or *umbilicus*, the whole making a kind of column, or cylinder, which was to be managed by the *umbilicus* as a handle, it being reputed a crime (as we are told) to take hold of the roll itself. The outside of the volume was called *frons*; the ends of the *umbilicus*, *cornua* (horns), which were usually carved, and adorned with silver, ivory, or even gold and precious stones; the title was struck on the outside, and the whole volume, when extended, might make a yard and a half wide, and fifty long. The form, or internal arrangement of books, has also undergone many varieties; at first the letters were only divided into lines, then into separate words, which, by degrees, were noted with accents, into periods, paragraphs, chapters, and other divisions.

\* The name is derived from the Latin *colvo*, to roll up, the ancient manner of making up books, as we find in Cicero's time the libraries consisted wholly of such rolls.

In some countries, as among the orientals, the lines began from the right and ran leftward; in others, as the northern and western nations, from left to right; others, as the Greeks, followed both directions, alternately going in the one and returning in the other, called *Coustrophedon*; in most countries the lines run from one side to the other; in some, particularly the Chinese, from top to bottom. Again, in some the page is entire and uniform; in others divided into columns; in others, distinguished into texts and notes, either marginal or at the bottom; usually it is furnished with signatures and catch words; sometimes also with a register, to discover whether the book is complete. To these are added summaries, or side-notes, and the embellishments, as in old books, of red, gold, or initial letters, will be more particularly accounted for on reference to the MIRROR, No. CXXXIII.; they had likewise, as with the moderns, their head-pieces, tail-pieces, effigies, schemes, maps, and the like. The end of the book, now denoted by *Finis*, was anciently marked with this character <, called *cornis*; there also occur certain formulas at the beginnings and endings of books; the one to exhort the reader to be courageous, and proceed to the following books; the others were conclusions, often guarded with imprecations against such as should falsify them. Of the earlier books we have nothing that is clear on that subject. The books of Moses are doubtless the oldest books now extant; but there were books before those of Moses, since he cites several. Scipio Sgambati and others even talk of books before the deluge, written by the patriarchs Adam, Seth, Enos, Cainan, Enoch, Methusalem, Lamech, Noah and his wife; also by Ham, Japhet and his wife; besides others by demons or angels; of all which some moderns have found enough to fill an antediluvian library: but they appear all either the dreams of idle writers, or the impostures of fraudulent ones. A book of Enoch is even cited in the Epistle of Jude, ver. 10 and 15, from which some endeavour to prove the reality of the antediluvian writings; but the book cited by that Apostle is generally allowed, both by ancient and modern writers, to be spurious. Of profane books, the oldest extant are Homer's poems, which were so even in the time of Sextus Empiricus; though we find mention in Greek writers of seventy others prior to Homer, as Hermes, Orpheus, Daphne, Horus, Linus, Musaeus, Palamedes, Zoroaster, &c.; but of the greater part of these there is not the least fragment remaining; and of others, the pieces which go under their



names are generally held by the learned to be supposititious. Hardouin goes farther, charging all the ancient books, both Greek and Latin, except Cicero, Pliny, Virgil's *Georgics*, Horace's *Satires* and *Epistles*, Herodotus, and Homer, to be spurious, and forged in the thirteenth century, by a club of persons, under the direction of one Severus Archontius. Among the Greeks, it is to be observed, the oldest books were in verse, which was prior to prose. Herodotus's *History* is the oldest book extant of the prosaic kind. To books we are indebted, as one of the chief instruments of acquiring knowledge; they are the repositories of the law, and vehicles of learning of every kind; our religion itself is founded in books, and without them, says Bartholin, "God is silent, justice dormant, physic at a stand, philosophy lame, letters dumb, and all things involved in immanent darkness." The eulogia which have been bestowed upon books are infinite; they are represented as the refuge of truth, which is banished out of conversation; as standing counsellors and preachers, always at hand, and always disinterested; having this advantage over all instructions, that they are ready to repeat their lesson as often as we please. Books supply the want of masters, and even, in some measure, the want of genius and invention, and can raise the duller persons who have memory, above the level of the greatest geniuses if destitute of their help. Perhaps their highest glory is the affection borne them by many of the greatest men of all ages. Cato, the elder Pliny, the Emperor Julian, and others, are on record for their great devotion to books; the last has perpetuated his passion by some Greek epigrams in their praise. Richard Bury, Bishop of Durham, and Lord Chancellor of England, has an express treatise on the love of books.

#### FOREST OR GAME LAWS.

It is generally allowed by all who have made remarks, that the Game Laws, as they are now, and have subsisted for ages, are a disgrace to the noble fabric of our free constitution, and it is not the more remarkable since they had their origin in slavery as the following passage from Blackstone sufficiently demonstrates:—

"Another violent alteration of the English constitution (he says) consisted in the depopulation of whole countries for the purposes of the king's royal diversion; and subjecting both them, and all the ancient forests of the kingdom to the unreasonable severity of forest laws, imported from the continent; whereby the slaughter of a beast was made almost as

penal as the death of a man. In the Saxon times, though no man was allowed to kill or chase the king's deer, yet he might start any game, pursue and kill it, upon his own estate. But the rigour of these new constitutions vested the sole property of all the game in England in the king alone; and no man was allowed to disturb any fowl of the air, or any beast of the field, of such kinds as were specially reserved for the royal amusement of the sovereign, without express license from the king, by the grant of a chase or free warren; and those franchises were granted as much with a view to preserve the breed of animals, as to indulge the subject. From a similar principle to which, though the forest laws are now mitigated, and by degrees grown entirely obsolete; yet from this root has sprung a bastard slip, known by the name of the Game Laws, now arrived to, and wanting in, its highest vigour; both founded upon the same unreasonable notions of permanent property in wild creatures; and both productive of the same tyranny to the commons; but with this difference, that the forest laws established only one mighty hunter throughout the land, the Game Laws have raised a little Nimrod in every manor; and in one respect the ancient law was much less unreasonable than the modern; for the king's grantee of a chase or free warren might kill game in any part of his franchise; but now, though a freeholder of less than one hundred a year, is forbidden to kill a partridge on his own estate, yet nobody else (not even the lord of the manor, unless he hath a grant of free warren) can do it without committing a trespass, and subjecting himself to an action." Indeed, the whole body of the Game Laws, as they now stand, are replete with perplexity, absurdity, and contradiction. What can be more ridiculous, than that the legislature of a mighty empire should require one hundred a year as a qualification to shoot a poor partridge, and only forty shillings to vote for a senator? But the Game Laws enacted by Henry IV. of France, of whom it is recorded, that he hoped to see the day, when the poorest peasant in the kingdom could have a fowl for his Sunday's dinner, is not a little curious, if we are to believe M. Lequinio, in a work published by him in the year 1792, entitled, *Les Prejuges Detruits*—prejudices destroyed. "By an article of this monarch," says he, "it was decreed, that every peasant found with a gun in his hand, near a thicket, should be stripped naked, and beaten with rods around it, until the blood came." So that the life

of man was sacrificed to the repose and existence of hares and partridges, destined for the pleasures of "the good Henry," as every true Frenchman, we are told by other authors, gloried in styling him. It may however be remarked, and we question in the words of a political writer, if since the first records of human society, there was ever introduced in the form of law, any thing so truly despotic as the attempt to claim a monopoly of *wild animals*, for certain privileged classes of people.

#### ANTIMONY.

CRUDE antimony, styled by the ancients, stibium, is a mineral that consists of sulphur, the very same as common brimstone, and a substance which comes near to that of metals, called the regulus. By the whimsical alchemists it was styled the red lion, because it turns red; and also the philosopher's wolf, because it consumes all metals but gold; or, as others define it, a semi-metal, being a fossile glebe, composed of some undetermined metal combined with a sulphureous and stony substance. Antimony is a black, striated, ponderous, friable, metallic, or semi-metalline body, dug out of several mines in many parts of the globe, that from gold ones is reckoned the best, and is an useful article in the *materia medica*, but its history is not a little curious, being named antimony, from anti-monichos, from poisoning some monks, as it is said, who made too free with it, and in 1666, one Jacob Graing published a treatise to prove it a dangerous poison, and advised the magistrates to prohibit the sale thereof, as they had done of quicksilver and orpiment. They took this advice, and the use of antimony was forbid the same year, by a decree of the faculty of Paris, which was confirmed by one of the parliament. In the year 1637, the same faculty allowed its use as a cathartic; and in 1666, the free use of antimony was permitted by the parliament of Paris, in consequence of an opinion of the faculty of physic given in its favour; but one Besmier, a physician in Paris, had been previously expelled the faculty for using it in practice. To Basil Valentine we are beholden for first discovering the medicinal uses of antimony, as it was this great chemist who first used it inwardly, and enriched medicine with many preparations of this excellent mineral. Having thrown away some antimony he had used in the fusion of metals, he perceived some swine, who had accidentally eaten of it, to purge considerably, and soon after to become sleek and fat. This gave him the hint of trying what it could

do in human bodies. With this view he made a multitude of experiments with antimony, and at last determined its efficacy; after him several other learned chemists pleaded the cause of suspected antimony, and in particular, Alexander Van Suchten, Glauber, Fabor, with many others who were very fond of it. Surprising it is then, that some physicians, and these men of parts and learning too, should have so strenuously opposed the introduction of antimony into medicine, without (as it appears) any manner of evidence from experience, which, after all, is the safest rule to go by, and treat it as a downright deleterious poison. In short, then, this sulphurated semi-metal, so far from being deleterious, is in its natural crude state, no poison at all, but a safe medicine of great efficacy, an excellent resolver and purifier of the juices. F. R.—r.

#### POPULATION, PRIESTS, &c. IN ROME.

THE last Census of the inhabitants of Rome, taken at the period of Easter, 1824, gives us the following statistical particulars:—The number of the inhabitants is 138,520, of which 66,237 are females. There died, between the years 1823 and 1824, 5,249 persons (43 every three days), of which number 2,252 were females. The number of births is 4,628 (38 every three days), of which number 2,288 are females. Protestants, Turks, Infidels, and Jews, are not comprehended in this number.

There are at Rome 81 principal churches, 32 bishops, 1,470 priests, 1,613 monks, 1,318 nuns, 469 seminaries, 1,290 poor in the hospitals, and 1,080 detained in prison. The number of marriages was 1,369 (one hundred more than in the last year). The number of families is 33,774. At the commencement of 1824, the population had increased by 2,241 persons, and within these nine years, by 10,128.

#### ZARAGOZA.

THEN Zaragoza—blighted be the tongue  
That names thy home without the honour  
due!

For never hath the harp of minstrel rung,  
Of faith so fully proved, so firmly true!  
Mine, sap, and bomb, thy shattered ruins  
knew,

Each art of war's extremity had room,  
Twice from thy half-sacked streets the foe  
withdrew,

And when at length stern fate decreed  
thy doom,

They won not Zaragoza, but her children's  
bloody tomb!

SOUTHEY.



## The Fort of Outredroog, in India.



THE capture of the fort of Outredroog, of which the above is a correct view from a drawing made by Sir Claude Martin, was one of the many triumphs of the British arms under Lord Cornwallis during the war of the Mysore, in the years 1791 and 1792. The height of this fort is about 1,200 feet, and the length about 2,100 feet; the pettah whence the above view is taken stands about 350 feet perpendicular level of the country north of the rock.

The British army had captured by assault the celebrated fortress of Savendroog, when, on the 23rd of December, 1791, Lieutenant-Colonel Stuart's detachment marched against Outredroog, about twelve miles west from Savendroog; and next day, the 24th, Lord Cornwallis followed with the army, and encamped at Magre, between these two forts.

The Colonel, on his arrival before Outredroog, sent a party to summon the place. The killedar, who, when summoned last year, had answered that he would not surrender his post till we first took Seringapatam, seemed still determined in that intention, and, to avoid any communication, fired on the flag of truce.

In consequence of this conduct, Colonel Stuart made his disposition to attack the lower fort and pettah next morning. Captain Scott, of the Bengal establishment, with four battalion companies of the 62nd and 72nd regiments, and his own battalion of Sepoys, was sent on this service; while another body made a feint,

and opened some guns on the opposite side of the fort.

Captain Scott carried the lower fort by escalade so rapidly, that the killedar sent to request a parley. While this took place, an appearance of treachery was observed in the upper fort, and that the garrison were employed in moving and pointing guns to bear upon the assailants. Fired at this sight, and impatient of the delay, the troops again rushed on to the assault. Lieutenant M'Innes, of the 72nd regiment, led the storm with part of the Europeans and the pioneers, commanded by Lieutenants Dowse and Macpherson, supported by Captain Scott, who followed in more regular order with the rest of his force. Some of the gateways were broke open, others escalated; till passing five or six different walls, which defended this steep and difficult rock, the troops at length gained the summit, and put the garrison to the sword. So infuriated were the enemy, that whenever they saw a single European above the walls they fled; and although such was the steepness and narrowness of some parts of the road in the ascent, that a few resolute men might have defended the place against an army, it was only at the last gateway that they attempted any resistance, and that only by firing a few musket shot, by which two soldiers were wounded. The killedar was made prisoner; a number of the garrison were killed; and many, terrified at the approach of the Europeans with their bayo-

nets, are said to have precipitated themselves from the rock.

## Select Biography.

No. XXXIII.

### THOMAS BURGESS, BISHOP OF SALISBURY.

(Concluded from page 331.)

SOON after Dr. Burgess had been preferred to a prebendal stall at Durham, and been collated to the rectory of Winston on Tees, he determined to settle in life, and married Miss Bright, the daughter of a gentleman of fortune, with whom he obtained a considerable addition to his estate. He was not, however, inattentive to the honours of his University, and in 1802, repaired to Oxford, to take the degree of D.D. The accession of Mr. Addington, now Lord Sidmouth, to the office of Premier, afforded him the opportunity of testifying the force of his school and college friendship for his friend Dr. Burgess, who had not, like many persons similarly situated, ever called on the exalted statesman, though he had passed twice through the capital.

Soon after his return, however, a letter was received by the post, with the name of "Henry Addington," on the superscription, on which, unconscious of his intended advancement, he coolly replied, that some of his correspondents had obtained a frank from a gentleman to whom he himself was formerly known!

On breaking the seal, and unfolding the cover, he read as follows:

"Dear Sir,—Although many years have elapsed since we had any personal intercourse, yet to convince you that I continue to bear you in mind, I have to inform you that the bishopric of St. David's, which is now vacant, is entirely at your service.—I am, dear Sir, your most obedient, &c. &c.

"H. ADDINGTON."

Soon after the receipt of this very kind and auspicious epistle, Dr. Burgess repaired to London, waited on the minister, in Downing-street, on purpose to make his acknowledgments, was presented to the King, and consecrated and inducted in due form. Thus the *lawn sleeves* were at last tacked to his garment, unexpectedly, yet not undeservedly, and by the intervention of singular events. But he was not dazzled by the glitter of the episcopacy; and it was truly, as well as kindly observed, by the Prelate of Durham, "that his friend Burgess had accepted his new situation from gratitude,

for with such a man a bishopric could add nothing to his happiness."

The See of St. David's is one of the least opulent in the English church. It is only charged in the king's books at the sum of £426 2s. 1d.; and was, until very lately, a very inadequate provision for a dignitary. It is now said to amount to near £3,500 per annum.

In the year 1804, the Church Union Society was formed, in the diocese of St. David's; the chief object of which was to form an institution for the education of young men intended for holy orders, whose domestic circumstances precluded them from the advantages of an University education. The Report of a Committee appointed to carry the plan into effect we subjoin, because it has since been stated, we trust erroneously, that the prelate who signed this very Report, as Chairman, has, since his elevation to the See of Salisbury, declared he will only ordain such candidates for holy orders, as have previously obtained degrees at one of the two Universities of Oxford or Cambridge. The following is a copy of the

"Report of the Committee on a proposed Establishment for the Education of Young Men intended for Orders, who are precluded the advantages of an University Education.

"THE distance of this diocese from the Universities, and the poverty of the greater part of its benefices, place an university education out of the reach of most candidates for orders. It has, therefore, long been the wish of some zealous friends of religion and the establishment, to provide some appropriate and effectual means of clerical education within the diocese. The steps which have led to the plan now proposed to the patronage of the public, may be seen in the Appendix to the Anniversary Sermon.

"At the meeting of the rural deans, on the 2nd of July 1806, it was proposed to build lodging-rooms at Ystradmeirg for the society's exhibitioners. Upon inquiry since made, it appears that there are local difficulties, which render this situation not so convenient as was expected. These difficulties have induced the society to think Llanddewi Brefi a preferable situation. The parish of Llanddewi Brefi is part of a manor belonging to the Bishop of St. David's, who is willing to grant to the society ground enough for the necessary building, garden, &c. Llanddewi Brefi recommends itself also on several other accounts, as a place of education for the ministry: such as its seclusion from populous society, its vicinity to some of

the Bishop's best patronage, which might serve as rewards to the ability and diligence of the masters; its spacious church, which is large enough to accommodate a numerous society; its convenience for stone, fuel, &c.; and its healthy situation. Llanddewi Brefi at present appears the preferable situation, because no other has been suggested which possesses so many advantages, or which has not some counterbalancing disadvantages. But choice of situation is still open to the society, and the committee earnestly solicit communication and advice from all friends to the proposed establishment.

"An establishment for the purpose of clerical education will bring the plans of the society into earlier maturity than the proposed lodging-rooms at Ystradmeirg; which were judged eligible chiefly on account of their intended vicinity to a very valuable school long established. But in the new situation, the seminary will assume the form (which the society has always had ultimately in view) of an establishment, which does not aspire to the dignities and advantages of university education; but will embrace a course of professional studies, which the most learned and accomplished schoolmaster cannot provide for his pupils. In the seminary of Llanddewi Brefi it is intended to have distinct courses of lectures—

"1. On theology and Christian morals.  
"2. On languages—Hebrew, Greek, and Latin.

"3. On elocution, and the study of the Welsh language.

"4. On church history and church establishments, with especial reference to our own church.

"5. On the duties of the clerical profession, and the existing laws relative to the church.

"It appears that a sum not less than ten thousand pounds will be necessary for building apartments for a master and three lecturers, and rooms for thirty students, with the requisite appendages; exclusive of what will be required for the permanent maintenance of masters and students. It is proposed to begin the building as soon as £2,000 are subscribed and received.

"The society's first intentions are confined to the building of a house sufficient for the residence of a master, with lodging-rooms attached to the house for eight students, with a library, (which also will serve as a lecture-room), and a dining-room. These two rooms will be so arranged, as to be convertible into lodging-rooms, whenever the society's finances are competent to increase the number of scholars, and to build a distinct dining-room

and library. The first establishment will be proportioned to the society's present means, and consequently much short of the extent to which it is intended to be carried, according as the society's finances for this object increase.

"The society are in possession of two plans for the building of the seminary; one by a liberal benefactor to the society, and another by an experienced architect. Till the intended building is ready to receive the masters and students, the proposed exhibitions for scholars at Ystradmeirg school continue open, as is provided for by the fund for clerical education; which is at present sufficient for four exhibitions of ten pounds a year each.

"The seminary at Llanddewi Brefi will not at all supersede the usual term of classical education at school; as no scholars will be admissible at Llanddewi Brefi, who are not nineteen years of age, and who have not passed at least four years at one of the licensed grammar-schools in the diocese.

"The Committee have only to add, that the society have to provide,

"1. For the building of the seminary.

"2. For the salary of the master or masters.

"3. For the maintenance of the students.

"A seminary intended to facilitate the means of education to future candidates for orders in this diocese, who are precluded the advantages of an university education; to remove impediments, which have contributed to the growth of schism; and to advance the usefulness and credit of the established church, is an object which the committee hope will meet the approbation and favour of all friends of religion, charity, and learning who have no connexion with the principality; but they look forward with confidence to a zealous and liberal encouragement of their endeavours from its more opulent natives, and from all who partake of the patrimony of the church in this diocese, whether incumbents, sinecure rectors, or impropriators.

"T. ST. DAVIDS,

"President."

By the persevering co-operation of the clergy of the diocese, with some munificent contributions from England, the approbation and aid of the two Universities, the munificence of the king, and the favour of his majesty's ministers, the great object is now nearly completed. St. David's College is built on a plan which does credit to the taste of the architect, Mr. Cockerell; and one half of it is in a state fit for the reception of students.

In the month of October 1826, the Bishop of St. David's received his majesty's commands to form an institution, to be

called *The Royal Society of Literature*, which his Majesty has most munificently endowed with eleven hundred guineas per annum; a thousand guineas being allotted to ten persons eminent for their literary services to the public, and one hundred guineas for two gold medals, to be given annually to authors distinguished by works of great literary merit, or by useful discoveries in literature. The medals of last year were adjudged to William Mitford, Esq. for his *History of Greece*, and to Signor Angelo Mai, librarian of the Vatican, for his various important discoveries of works of classical antiquity, supposed long since to be lost. The medals of the present year have been adjudged to James Rennel, Esq. for his geographical works, and to Charles Wilkins, Esq. for his works in Sanscrit literature.

Although we do not entertain a very favourable opinion of the Royal Society of Literature, the members of which have within the last few days been allowed to prefix to their names the initials, M.R.S.L. (Member of the Royal Society of Literature), yet it must be allowed that the ten pensions of 100 guineas appear to have been distributed with an honest impartiality and discrimination.

On the death of John Fisher, Bishop of Salisbury, Dr. Burgess was promoted to that See, an appointment which does honour to his present Majesty, and is certainly a due reward to the learning, talent, and private worth of the individual on whom it has been conferred. The Bishop of Salisbury is a prolific writer, and most of his works are polemical, and strictly orthodox. In the relations of private life, we have already stated he is amiable; and that he was much esteemed in the diocese over which he so long presided, will be seen by the description, in another page of this MIRROR, of the splendid Vase which has been presented to him by a portion of his late diocese.

### SPIRIT OF THE Public Journals.

#### THE CITY OF DAMASCUS.

THE city of Damascus is seven miles in circumference; the width is quite disproportioned to the length, which is above two miles. The walls of this, the most ancient city in the world, are low, and do not enclose it more than two-thirds round. The street, still called Straight, and where St. Paul is, with reason, said to have lived, is entered by the road from Jerusalem. It is as straight as an arrow, a mile in length, broad, and well paved. A lofty window

in one of the towers to the east, is shown us as the place where the Apostle was let down in a basket. In the way to Jerusalem is the spot where his course was arrested by the light from Heaven. A Christian is not allowed to reside here, except in a Turkish dress: the Turks of Damascus, the most bigotted to their religion, are less strict than in other parts in some of their customs. The women are allowed a great deal of liberty, and are met with every evening in the beautiful promenades around the city, walking in parties, or seated by the river side. The women of the higher orders, however, keep more aloof, and form parties beneath the trees, and, attended by one or two of their guardians, listen to the sound of music. Most of them wore a loose white veil, but this was often turned aside, either for coolness, or to indulge a passenger with a glimpse of their features. They had oftentimes fair and ruddy complexions, with dark eyes and hair, but were not remarkable for their beauty. Women of a certain description are often seen in parties, each mounted on a good horse, well dressed and unveiled, driving on with much gaiety and noise, with a male attendant to protect them from insult. The fruits of the plain are of various kinds, and of excellent flavour. Provisions are cheap, the bread is the finest to be found in the East; it is sold every morning in small light cakes, perfectly white, and surpasses in quality even that of Paris. These cakes with clouted cream, sold in the streets fresh every morning, the most delicious honey, and Arabian coffee, formed our daily breakfast.

This luxurious city is no place to perform penance in; the paths around, winding through the mass of woods and fruit-trees invite you daily to the most delightful rides and walks. Summer-houses are found in profusion; some of the latter may be hired for a day's use, or are open for rest and refreshment, and you sit beneath the fruit-trees, or on the divan which opens into the garden. If you feel at any time satiated, you have only to advance out of the canopy of woods, and mount the naked and romantic heights of some of the mountains around, amidst the sultry beams of the sun, and you will soon return to the shades and waters beneath with fresh delight. Among the fruits produced in Damascus are oranges, citrons, and apricots of various kinds. The most exquisite conserves of fruits are made here, among which are dried cakes of roses. The celebrated plain of roses, from the produce of which the rich perfume is obtained, is about three miles

from the town ; it is a part of the great plain, and its entire area is thickly planted with rose-trees, in the cultivation of which great care is taken. One of the best tarts we ever tasted was composed of nothing but rose-leaves.

There are several extensive cemeteries around the city. Here the women often repair in the morning to mourn over the dead : their various ways of manifesting their grief were striking, and some of them very affecting. One widow was accompanied by her little daughter ; they knelt before the tomb, when both wept long and bitterly. Others were clamorous in their laments ; but the wailing of the mother was low and heart-breaking. Some threw themselves prostrate, with shrill cries, and others bent over the sepulchres without uttering a word. In some of the cemeteries we often observed flowers and pieces of bread laid on the tombs, beside which the relations sat in silence.

The great bazaar for the reception of the caravans at Damascus, is a noble building ; the roof is very lofty, and supported by pillars ; in the midst is a large dome. An immense fountain adorns the stone floor beneath, around which are the warehouses for the various merchandize : the circular gallery above opens into a number of chambers for the lodging of the merchants. The large mosque is a fine and spacious building ; but no traveller is permitted more than to gaze through the door as he passes by. Its beautiful and lofty dome and minaret form conspicuous objects in every view of the town. Many of the private houses have a splendid interior ; but there is nothing sightly in the part that fronts the street. The passage of two or three of the rivers through the town is a singular luxury, their banks being in general lined with trees, and crossed by light bridges, where seats and cushions are laid out for the passengers. The bazaars are the most agreeable and airy in the east, where the richest silks and brocades of the east, saffron, balsam of Mecca, and the produce of India and Persia are to be found. But one luxury, which Wortley Montague declared only was wanting to make the Mussulman life delightful, is scarcely to be found in Damascus—good wine. The monks of the convent have strong and excellent white wine ; but a traveller must be indebted to their kindness, or go without. The numerous sherbet shops in the streets are a welcome resource in the sultry weather. The sellers are well dressed, clean, and remarkably civil. Two or three large vessels are constantly full of this beverage, beside which is kept a quantity of ice. The seller fills a vase

with the sherbet, that is coloured by some fruit, strikes a piece of ice or snow into it, and directly presents it to your lips.

Our abode was not far from the gate that conducted to the most frequented and charming walks around the city. Here four or five of the rivers meet, and form a large and foaming cataract, a short distance from the walls. In this spot it was pleasant to sit or walk beneath the trees ; for the exciting sounds and sights of nature are doubly welcome near an eastern city, to relieve the languor and stillness that prevail. A few coffee-sellers took their stand here, and, placing small seats in the shade, served you with their beverage and the chibouque.

The streets of Damascus, except that called Straight, are narrow ; they are all paved, and the road leading out for some miles to the village of Salehiéh, is neatly paved with flat smooth stones, and possesses a good footpath. Small rivulets of water run on each side, and beside these are rows of trees, with benches occasionally for the accommodation of passengers ; near which is sometimes found a movable coffee seller, so that ease and refreshment are instantly obtained. The houses of the city are built for a few feet of the lower part with stone, the rest is of brick. The inhabitants dress more richly than in any other Turkish city, and more warmly than to the south, for the climate is often cold in winter ; and the many streams of water, however rich the fertility they produce, are said to give too great a humidity to the air. It would be a good situation for an European physician ; and Monsieur Chaboiseau, a Frenchman, who has resided here forty years, being now eighty years old, appears to live in comfort and affluence, has good practice, and is much esteemed. The great scheik mountain, crowned with snow, is a fine and refreshing object from the city ; and large quantities of snow are often brought from it for the use of the sherbet shops, and the luxury of the more affluent inhabitants. Every private house of any respectability is supplied with fountains, and in some of the coffee-houses, a *jet d'eau* rises to the height of five or six feet, around which are seats and cushions.

We passed our time very agreeably here. In the evening some of the friends of our host came to sit and converse, and we sometimes rode into the plain, at the extremity of the line of foliage. The number of Christians in the city is computed at ten thousand, natives of the place, of which those of the Greek religion are the most numerous, and there are many Catholics and Armenians. They appear to live in great comfort, in the full and an-

disturbed exercise of their religion and their different customs. The intolerance of the Turks is more in sound than in reality; in all our intercourse with them we found them polite, friendly, and hospitable, and never for a moment felt the least personal apprehension in their territory, whether in towns or villages, or when we met them in remote situations. They are a generous and honourable people, and vindictiveness and deceit are not in their nature. The state of the Jews at this time in Damascus was particularly fortunate; the minister of the Pacha was one of their nation, and they enjoyed the utmost freedom and protection. Every evening they were seen amusing themselves outside the walls with various pastimes, and the faithful were looking on with perfect complacency. One morning while walking about the city, we heard the report of several cannon, to announce the beheading of two commanders, who had taken flight along with their troops, at the battle with the forces of Acre and Lebanon a few days before.

(To be concluded in our next.)

#### MR. CHARLES KEMBLE'S ADDRESS

On the appearance of Monsieur Mazurier at  
Covent Garden Theatre, as Punch.

Come, all ye admirers of punch,  
Come and gaze on our *Polichinél*;  
Did ever a soul wear his bunch,  
Or scream with his voice half so well?

Our prince (to whom long life I wish)  
Calls the marquis's punch "quite the thing!"  
And is our punch a less pleasant dish  
To set before—even a king?

And lord Hertford himself—would I could  
But persuade the great Stannaries' Warden  
To patronise me—and he should  
Make my punch for me at Covent-garden!

And Devonshire's duke, too, should come,  
And confess that my punch did surpass  
Even his; though I wouldn't, like some,  
Wish mine to be *frappé de glace*.

And ladies of punch-loving fame,  
Should find a *Polichinelle*\* suits  
Even them; and I'd call on thy name,  
Most punch-loving relict of ———!

Come, lady, and bring in thy *suite*  
The ——— of ———, thy lover!  
And thou'lt see in his *shipwreck*, I ween,  
How he's sometimes, like thee, *half-sea over*.

Or behold him devour'd by the whale,†  
And to sighs of deep sorrow resign thee!  
That all sorts of *whale-bones* would fill  
In the effort, good luck! to confine thee!

\* The young gentlemen of the *garde du corps*  
in their slang call a glass of spirits a *Polichinél*.

† *Polichinél* would par la baine, a piece  
which had a prodigious success at Paris.

From the west end of town let me turn,  
And address the wise men of the east  
Can they all my arguments spare,  
Unless *Punch's* attractions have ceased?

No, never! till Tom's in Cornhill,  
"Leaves arrack (as slugs Shakspeare) be  
hind."

Till the potent iced punch made by Will  
Shall have gone, like queen Mab, out of mind.

And next I appeal to each Scot;  
(Though I know that the punch is divine  
Which Glasgow calls hers) will they not—  
Will they not make a trial of mine?

Oh, yes, and the Irish who love  
Punch of all kinds, and love to be frisky,  
Will acknowledge my punch far above  
Their own brewage of *Irishone* whiskey!

They shall come, and the deeds that are done  
By Mazurier shall strike each beholder  
With wonder, for, just like a gun,  
He can throw his leg over his shoulder!

And his joints are so supple, they seem  
As if they were hung upon wires;  
And his leaps, and his walk, and his scream,  
Are what every Parisian admires.

And so will the English, I ween,  
When they've witness'd the things he per-  
forms;

But even if they hiss, 'twill be seen  
That his *shipwreck* has used him to storms.

But crowds I have no doubt will go,  
And see him again and again;  
And parties, for *French punch*, I know,  
Will quit their punch *à la Romaine*!  
News of Literature.

#### RIGHTS OF WOMAN.

(Continued from page 335.)

WHAT are we, at our time of the day,  
to think of Mr. Owen and others, with  
what they are pleased to call their *new*  
schemes? Why, if the wisdom of  
women had been properly and respect-  
fully attended to, the Saturnian age would  
have been restored long ago—perhaps  
never lost—and we should not now have  
been gaping and staring at their driv-  
elling imitators.

I shall only notice a decree, which,  
considering the above statute as it affects  
the amassing of wealth, is admirable for  
the even-handed justice it displays—for,  
I may say, its deep knowledge of human  
nature, and tender solicitude for the peace  
and comfort of society. *Young men* in  
their addresses to the fair sex, were al-  
ways by the new law bound to give the  
preference, and do homage in the first  
instance, to the *old and ugly*—the young  
and handsome took their turn next. How  
judicious! passing through Purgatory  
to Paradise was sure to happen; but re-  
verse the journey, and it is rather doubt-  
ful whether it ever would be taken. The



peace of the city is here especially provided for. A scene follows, which places the ladies in a very singular situation, as it respects their vanity and the display of their charms. Two ancient dames lay claim to a youth, one insisting that he is compelled by law to obey her, on which the other says—"No, not if another old woman appears that is UGLIER!"—These were indeed the good old times; we hear of no such boastings in our day.

Now, having weighed this matter well, I can anticipate no reasonable objection to a dissolution of ministry at the next dissolution of parliament; and that their places, as well as the various seats in the senate, should be filled by women. I would not go beyond this experiment at starting, although I cannot conceive how any one can deny that we are as well fitted for the bar as the senate.—*Sir Fretful, in The Critic*, (himself an excellent one), says—"The women are the best judges after all." However, I waive these offices for the present; but I cannot help thinking that women are too much overlooked in providing effectively for the bar. What great things might we not predict from their fascinating small talk about and about it? In that indispensable qualification, *puzzling a case*, and in all those misty charms of forensic eloquence, which so adorn and fructify the practice, they would doubtless be found equal (flattering as the compliment must appear) to any and all the other stuff and silk gowns that rustle through our courts. "If any one questions their powers, (the eloquence of women), let him," says Addison, "but be present at those debates which frequently arise among the ladies of the British fishery,—debates held, where, as Goldsmith expresses it, 'they sell the best fish and speak the plainest English.'" But I shall confine myself to the House of Commons, and our superior qualifications to figure with effect in that quarter.

*Speaking or talk* is, as I take it, the principal ingredient in a senator—*dumbies* are always laughed at—we shall therefore be respected. "Nature," some one has observed, "gave men two ears, and only one tongue, to signify that he should hear as much again as he says." Our bitterest enemies will not affirm that Nature has successfully imposed any such restriction upon us; and we are not only eloquent, but teachers of eloquence.—I don't speak of love, and its effects on simple *Cymons*, but rest our character and fame on the sober facts of history.—*Aspasia* instructed *Socrates* in eloquence, and his wife, in that part of rhetoric

"*stirring the passions*," was, as every one knows, very much his superior!

At first, I imagined that there would be a great, and, perhaps, uselessly contest amongst us who should be *SPEAKER*, but since I have learnt that the *Speaker* is the only one that don't speak, I think we shall agree in abolishing this unnatural sinecure, for I despair of finding any one amongst our body qualified for the office. In every other respect we are as debaters and legislators armed at all points. Public business is often much delayed by the complaint of members (*tongues* of course) being fatigued, and adjournments take place; or the necessity for recreation, and prorogations follow. Now, our members will never need adjournment through fatigue, nor proroguing for recreation, as we desire none better than talking all the year round.

Both administration and opposition occasionally get themselves into scrapes and difficulties, from which, being mere men, they appear to want the wit to extricate themselves. Such will never be the case with us; and I ground this opinion, not only on the vulgar saying, that "a woman has only to look at her apron string for an excuse," but I have the authority of *Simonides*, (no flatterer of ours, as his *Iambics* will prove), who says that "God formed woman from the crafty fox, knowing all things good and bad."—This is unquestionably that sort of *For-ite* best suited to meet and overcome all the turns and chances of office.

For our laws, they will be simple; and simplicity in legislation is a merit of the first order. We shall at once sweep off or reform the statutes at large, and declare away the common law, as it regards its iniquity touching ourselves. We wish our first act to be an act of justice; and what can be more just than to see that one half the country, and that half allowed to be the most beautiful, be in the enjoyment of an equal administration of the laws, rights, and immunities of the state? We shall be content, subject to such enactments and alterations as "the wisdom of the house" may hereafter deem requisite, with equal advantages, notwithstanding the clear and indisputable inferiority, both in mind and body, of our predecessors and their constituents. We shall have our own peculiar *privileges*, and shall, of course, look with a very jealous eye at all *breaches*. Bringing the house into contempt is at present a breach, and such poor things as men acted very prudently in making it one, but we shall need no such safeguard; however, not to seem to innovate too much, I think it may be as well to let that remain. Thus

shall we endeavour to shame men by our moderation, and we shall continue to act on this principle—"quandiu se bene gesserint," as long as they conduct themselves properly—that is, to our satisfaction.

I suppose that nothing is more evident, or likely to be less disputed, than that women are peculiarly adapted to *manage* the house, and few, when so disposed, more expert in *dividing* it. Further, it may be safely presumed, from his Majesty's acknowledged gallantry, that he will have no objection to them on particular occasions as *privy* counsellors; nor is it likely that he will ever refuse to receive them in his *Cabinet*. The office of *Secretary of State* for the HOME department will, I foresee, prove very onerous; but it will devolve upon hands especially well calculated to give perfect satisfaction to both sides of the house in its improved condition. A short penal act will set all these little matters smooth and straight. But this is not the place or time to enter into the *minutes* of government, or to discuss state affairs—it is enough for the happiness and the hopes of the country, to know that all such mischiefs as they have hitherto suffered will no longer be inflicted on them by *MAN-kind*.

It would be premature, and indeed it is impossible for me at this moment to be prepared with my budget, but having reported progress in this desirable end, I shall beg leave to sit again; and when measures are determined on, and papers *printed*, they shall without delay be laid on the reader's table. SAPHIRA.

Though I think it an excess of vanity in men to suppose that they can teach us anything, yet I have no objection to make them as useful as their limited capacities will allow of. Therefore I perfectly approve of Captain CLIAS, and Professor VOELKER, who have opened a *Gymnasium*; and taking probably the hint from our *dress*, consider ladies already equipped for *gymnastic* exercises. The *Captain*, I understand, at present attends several boarding-schools, and I perceive by the advertisement that "the conductors of various female seminaries" are desirous of putting themselves under his instructions—the young ladies will no doubt be found equally pliable. This is all very proper; and may prove an excellent training for us women, with a view to our taking the command of the *army*. Males may so far be rendered useful; and there can be no earthly objection, in point of qualification, to the continuance of *men-milliners*.

European Magazine.

## The Gatherer.

"I am but a Gatherer and disposer of other men's stuff."—Wotton.

ALONZO CAGO was one of the best painters ever educated in Spain, and was still more celebrated as a sculptor. The former appears to have been his favourite art, though he more eminently excelled in the latter, which he seemed to regard as a relaxation from the severer study of his principal pursuit. This artist appears literally to have felt "the ruling passion strong in death;" for when the priest who attended him presented the crucifix, he turned his eyes away, and refused to look at it, because the sculpture was so badly executed; but asked for a plain cross, which being brought to him, he devoutly embraced it and expired. J. W.

## PUNNING CONUNDRUMS.

WHY are oysters, which are ready to be sent into the country, compared to guns? Because they are barrell'd.

Why does the performances at the theatres on the south side of the water get more applauded than on the north side? Because they are nearest to clap'em (Clapham.)

Why is a coach-horse's harness like the means of discovering a robbery? Because there are traces to it.

Why should a singer be compared to a banker? Because he lives by his notes.

Why should a dancer be compared to a person that sells fish? Because he lives by his heels (eels.)

Why is Greenwich Park to be compared to a church? Because there is a steep hill to it (steeples.)

## A DISCOVERY.

A GENTLEMAN praising the personal charms of a very plain woman before Foote, the latter whispered him, "And why don't you lay claim to such an accomplished beauty?" "What right have I to her?" said the other. "Every right by the law of nations, as the first discoverer!"

## FINE WOMAN.

MADAME DE STAEL inquiring of Bonaparte who he accounted the finest woman in the world, the Emperor replied, "She who has brought forth the greatest number of children."

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